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WISSENSCHAFTLICHES HANDBUCH DER EINLEITUNG IN DAS ALTE TESTAMENT. Von EDUARD RUPPRECHT, Pfarrer. Gütersloh: C. Bertelsmann, 1898. Pp. xxiii + 548. M. 7.50.

THIS is the only traditionally conservative introduction to the Old Testament of modern times. The author dedicates it to the memory of Hävernick, Hengstenberg, and Keil, whom he treats as the highest authorities in criticism. He depends upon them throughout, drawing occasionally also on his notes taken under Delitzsch at Erlangen in 1856. His aim is to give the church an introduction to the Old Testament which will be positive rather than negative (p. xiv). His model is Keil.

The work, as a whole, is not without praiseworthy characteristics. Good judgment has been shown in the arrangement and adjustment of material, and the proper proportion of space has usually been devoted to the different subjects and parts. In many cases, also, a fair summary of the strongest arguments on different sides of certain critical problems has been given, and in every instance the author sets clearly forth his own personal conclusions. In the first half of his volume he has dropped the more technical discussions into extended footnotes. He gives a clear history of criticism; and at the close of the volume has added a valuable chronological table, in which he synchronizes the principal events of sacred and profane history down to the time of Christ. The appended bibliography (compiled by Adolf Zahn) is to be commended, also, because in it the most important works on *both* sides are collated—a thing not always done; *e. g.*, Driver, in his *Introduction*, sixth edition (1897), it will be remembered, omits to mention Green's *Unity of Genesis* (1895), though by far the most important monograph on that book which has appeared in recent times. Brief indexes bring the work to completion. These are only a few of the virtues of Rupprecht's work.

On the other hand, it must be said that his introduction is not what most conservatives would have desired. He is too harsh at times against those who dissect the Scriptures, not hesitating even to pronounce them "enemies of the cross of Christ" (p. vi). He starts with "tradition" (p. 41), and, unfortunately, ends where tradition leaves off. His point of view is that of half a century ago. He looks backward rather than forward. He has evidently learned nothing since he left the university. Even Delitzsch's riper views he rejects in favor of those taught by him when a young man in 1856—his error being, as Rupprecht thinks, an error of the head rather than of the heart (p. xv).

He rejoices that at least three of the ablest Assyriologists—Sayce, Hommel, and Halévy—stand opposed to the theory of Wellhausen (p. xviii).

The following are some of Dr. Rupprecht's views: First of all, he believes that the history in Genesis is continuous and free from gaps. He argues that because Adam lived with Lamech, Noah's father, and because Shem was contemporaneous with Abraham, therefore the record is complete and trustworthy (p. 13). On the authority of an archæologist, Nikolos Howard, Adam was created 4220 B. C., the flood happened 2564 B. C., and Abraham was born 2212 B. C. To which he adds that the chronology of the Bible is to him as sacred as the history itself (p. 469). The sources used by Moses in composing the Pentateuch were for Genesis, chaps. 1-11, probably oral, but from Abraham on, written (p. 91). The alleged contradictions are empty imagination (p. 168). The value of counting the occurrence of words is *nil* (p. 180). The book of Joshua was written soon after Joshua's own period, but before Samuel's (p. 192); Judges, before the time of Eli (p. 195); the books of Samuel, soon after the division of the kingdom, and by a Judean (p. 207); the books of Kings, in the second half of the exile (p. 212).

The prophets wrote the books ascribed to them in every case. Their order chronologically is: Joel, Obadiah, Jonah, Amos, Hosea, Isaiah, Micah, Nahum, Habakkuk, Zephaniah, Jeremiah, Ezekiel, Haggai, Zechariah, Malachi. The book of Daniel is placed among the *Kethubim* because he did not possess the prophetic office (p. 217). Hosea's active ministry continued sixty-five years (p. 255), Joel's thirty years (p. 257). The hypothesis of an original earlier prophecy underlying the book of Obadiah is "worthless fancy, born of a desire to beget something critically new" (p. 263). Jonah is actual history. Zechariah is a unit.

The titles to the Psalms are as old as the psalms themselves and by the authors themselves (p. 296). Elihu furnishes the human solution of Job's enigma (p. 334). The book of Job was probably written in the period of Solomon (p. 337). The Song of Songs is not a drama, but a lyric dialogue composed by Solomon himself (pp. 291, 346), which must be interpreted allegorically as typical of Christ's love for his church (p. 349). Our author's interpretation of Koheleth is novel and altogether unique. He says: "As the Song of Songs is *das Liebesbuch* of the youth Solomon, and Proverbs *das Lebensbuch* of the maturer man, so the book of Ecclesiastes is *das Totenbuch*, or death-song, of the aged Solomon" (p. 385)—perhaps a sign of Solomon's penitence.

Fifty-three pages are devoted by Dr. Rupprecht to his interpretation of Songs and Koheleth. The books of Chronicles and Esther he treats as trustworthy history (p. 426).

In the second portion of his work he discusses general introduction, giving a brief sketch of the history of the canon and text, but depending almost wholly for his information upon the notes taken in Delitzsch's class-room in 1856 (p. 472). Accordingly his treatment of both subjects is of only secondary value—indeed, is too brief to be of any special help to the student; and, unfortunately, in the bibliography of Zahn, at the close of the volume, no works on the subjects of canon and text are recommended.

The general form and make-up of the work, however, are good. The author's style is somewhat antique, yet pleasant and easy to read, excepting an occasional sentence 164 or 115 words in length (*cf.* pp. 136–8). There are few mistakes in orthography, aside from foreign proper names. The chief weakness of the book lies in the author's almost total dependence upon others, and his prejudice against all that is new. But perhaps this is to be condoned in a pastor who is over sixty years of age. Certainly, to those who are not wholly satisfied with the teachings and theories of the Wellhausen school Dr. Rupprecht's work will be not altogether an unwelcome resurrection of the traditional views.

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JESAJA UND SEINE ZEIT, dargestellt von J. MEINHOLD, a. o. Professor der Theologie in Bonn. Freiburg i. B.: J. C. B. Mohr (Paul Siebeck), 1898. Pp. iii + 46. M. 1.

DIE JESAJAERZÄHLUNGEN, JESAJA 36–39. Eine historisch-kritische Untersuchung. Von LIC. J. MEINHOLD, a. o. Professor der Theologie in Bonn. Göttingen: Vandenhoeck & Ruprecht, 1898. Pp. iv + 104. M. 3.

THESE two contributions to the study of Isaiah offer some new and attractive material for the elucidation of the prophet's life and writings. The former is a popular lecture clearly and thoroughly presenting the historical conditions in which Isaiah's work was done and the development of his thought in these conditions. According to Meinhold, Isaiah was from the first a prophet of Yahweh's judgment, like